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around the body of the sister-in-law and then the old man found it messed up. At that, Viily ordered a tarimba (a plat form above the grave) made so he could wait for the armadillo." The story continues, telling how Viily watched the body of his sister-in-law, talked with her spirit (koipihapati), consulted an old Koixomuneti (witchdoctor) to get magical powers and, finally, lost those powers by having sexual relations with a woman (the myth does not indicate the relatioship of this woman to the old man). Leaving aside the analysis of the myth, which is not our purpose here, it is enough to point out the place of the sister-in-law in the Terena moral world, as an objetc of sexual and matrimonial interest.

Concerning this last aspect it is interesting to note the explanations offerred by the Terena when asked why he had married his dead wife's sister. He said that after the death of his wife, his father-in-law had sought him out and asked him to marry his other daughter, on the grounds that he liked his son-in-law very much, was already acquainted with him, and his daughter needed a "good man". It appears that here, as in other cases observed, there was the indirect influence of the mother-in-law, who acted through her husband (the father-in-law), and in other instances through an older son.

On the other hand Terena social structure does not permit *fraternal polyandry*. The permitted *levirate*, i. e., the marriage of a widow with the brother of her former husband, still exists, with two cases found in Cachoerinha alone. *Polygynous union* of one man with several unrelated women seems to have been permitted within the tradicional social organization. Twenty years ago it was still tolerated, as in the case of a man with a great deal of prestige, or who was a Naati (as was true of the next-to-the-last "Captain", and last real Naati chief of Cachoeirinha). Today it is proscribed. In this respect, "Captain" Timothy, the non-hereditary successor of this last Naati chief, comments that the cause of the "Captain" abdicating his position was his fondness of drink and the fact that he had many wives...[13] The common practice, nevertheless, had been monogamy, accompanied by matri-local, and today bilocal or neo-local, residence.

[13] Under normal circumstances, i. e., in accord with Terena social structure, "Captain" Timothy could not be a "Chief of the People", since he was not a Naati, but a Waheré-Txané. The title of "Captain", while it was designed to substitute that of "Chief of the People", has not actually done so, as evidenced by the much smaller amount of prestige that it enjoys, which in turn is a result of the "artificial" mechanisms by the Indian Protective Service, without taking into account the culturally sanctioned mechanisms for selection.